

Plans Ahead on:

Wm Wallace Cluff
Presiding Elder

[illegible]

THE CIVIL WAR PERIOD

Church in Fulness of Times

United States. He served only six months and then convinced the Saints in New York that he was needed in Salt Lake City immediately. They responded generously to his request for funds to make the return trip.

In November 1860 he was called by President Brigham Young to do missionary work in the Pacific. President Young told Gibson that he would do more good than he ever anticipated if he would magnify his calling.

Arriving in Hawaii in the summer of 1861, Gibson exceeded the bounds of his authority, mixed native traditions with gospel teachings, and won support of the Hawaiian Saints. Because the missionaries had been called home during the Utah War, Gibson was able to take over the leadership of the Saints. He proclaimed himself "Chief President of the Islands of the Sea, and of the Hawaiian Islands, for the Church of Latter-day Saints." Gibson persuaded the Hawaiian members to turn over to him all of their property. He ordained twelve apostles, charging them \$150 each for that office. For other offices, such as high priest, seventy, and elder, he charged proportionate fees. He also installed archbishops and minor bishops.⁸ He conducted church services with extraordinary pomp and ceremony and even wore robes and required members to bow and crawl in his presence. Gibson's design was to build an army, unite all the Hawaiian Islands into one empire, and proclaim himself king.

Finally in 1864, concerned native Saints wrote to Salt Lake City about the situation. President Young sent Ezra T. Benson and Lorenzo Snow of the Quorum of the Twelve and Joseph F. Smith, Alma Smith, and William Cluff, who all had labored in Hawaii as missionaries, to take care of the problems.

Arriving at the island of Lanai, where Gibson had his headquarters, the Brethren encountered stiff winds and turbulent seas in the harbor. While going ashore in a smaller craft, they were capsized. Except for Lorenzo Snow, everyone was safely rescued by natives who witnessed the accident from the shore. Lorenzo's lifeless body was finally found under the capsized boat. There was little doubt in the minds of any of those present that he was dead. His devoted brethren laid his body across their knees and with faith prayed over him and administered to him, although the natives declared there was no use. The Brethren endeavored to stimulate breathing by rolling him over a barrel and then by compressing his chest and breathing into his mouth and drawing the air out again. It was one hour or more after the accident before the first signs of life returned.⁹

After locating Gibson, the elders found that conditions were even worse than they had been told. They confronted Gibson and ordered him to turn over to them all the property and money he had acquired in the name of the Church. He refused. The Brethren then excommunicated him. After a few weeks, most of the Hawaiian Saints were reconciled to the leaders of the Church who had been sent to them. One incident that helped the brethren regain the confidence of the Hawaiian Saints occurred when two of them



William Wallace Cluff (1832-1915) was called to serve as Presiding Bishop over Morgan, Summit, and Wasatch counties. He was released in 1877 when President Brigham Young, as part of the priesthood reorganization of the Church, announced that there would only be one Presiding Bishop of the Church—Edward Hunter. William was called to preside over the Scandinavia mission and also served as president of the Summit Stake.

See page 10
of the
book
The
Valley
Home

Agnes OUR VALLEY HOME

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Printed in the USA
by
Utah Printing Company
Salt Lake City, Utah

FOREWORD

It takes people who are dedicated to a purpose and who are willing to make great sacrifices in order that they might perpetuate the achievement of others to bring forth a volume such as this. They must be willing to spend years in gathering factual material so that the glory of a town and its people might be known. Fannie Richins and her daughter, Maxine Wright, are such dedicated people. They have given generously of their time, talents and means that this history of Henefer might go forth. Mrs. Richins served as the first captain of the Henefer camp, Daughters of Utah Pioneers, and the incentive to write this book came from her association with this organization.

They have followed the history of this pioneer settlement closely from its beginning to the present, noting its advancement in agricultural, industrial, religious and cultural pursuits. Few pioneers had left written records of their activities, so it necessitated years of searching and contacting the descendants of original pioneers. They have scanned old church and town records; searched through old newspapers; written hundreds of letters in order that this book might present a true history of Henefer. It has only one purpose and that is to preserve for future generations the spirit and courage of those first settlers of this historic town and the children who followed. Their hope is that others will take heart from the lessons learned from the ingenuity and foresight of all pioneers and go forward with greater determination to meet the problems of each day.

It is a good book worthy of being in the home of every citizen of Henefer and all others interested in western history.

KATE B. CARTER